







# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

VOL. X.

ST. LOUIS, MO., OCTOBER 8, 1903.

No. 38.

## THE ONLY REMEDY.

A WORD WITH THE MANAGERS OF OUR CATHOLIC MUTUAL BENEFIT SOCIETIES AND THE REVEREND CLERGY.

**T**HE New York members of the Catholic Mutual Benefit Association are discussing the necessity of re-adjusting or rather increasing their rates for the "insurance" furnished, since the present contributions are admittedly insufficient to insure the stability of the organization. Death losses are increasing, membership is becoming discouraged, and the turning over of a "new leaf" is indispensable. What will be done we do not yet know, but in view of a similar condition of affairs in the Catholic Benevolent Legion, Catholic Knights of America, Catholic Order of Foresters, and others, we deem it time to say a few plain but pointed words on the important subject of Catholic mutual life insurance.

The experience of the past fifty years has proved conclusively that the so-called "assessment" life insurance system is furnishing protection only for a limited number of years, and can not be made permanent. It is based on the assumption that new members will take the place of dying or retiring members, and makes no provision for the last man. With its increasing age the attraction of such a society for "new blood" decreases, the membership (at first rapidly increasing) after a while becomes stationary for a short time, then, under heavier assessments, falls rapidly, and that is the end. Unfortunately there always remain a number of unpaid losses, and worse than that, a more or less large membership, consisting of people too old to get any more insurance elsewhere at reasonable rates, who have contributed to the defunct society for years, only to find themselves at an advanced age out of pocket and without protection. That such a result



- must be a heavy blow to the system of Catholic societies directly, and indirectly to the cause of the Church, goes without saying.

Long ago the true and only method of reliable life insurance has been found in the so-called "level premium" system with scientifically fixed rates and reserves. Even such unbiased investigators as the Committee on Revision of Rates, etc., appointed by the Catholic Order of Foresters, in their report of the 1st of May, 1903, admit this and recommend the adoption of the "old-line" system. Some of the most important assessment companies conducted as a business, like the Mutual Reserve of New York, the Security Mutual of Binghampton, the Fidelity of Philadelphia, and others have recognized this truth and reorganized under the laws as old-line companies. Of Catholic societies we know but one, the Family Protective Association of Wisconsin, which has had courage enough to establish itself on the same plan.

Yet all the others will have to follow suit or go under. In view of the general knowledge of the true principles of life insurance which can be had for the asking, it were simply criminal for the managers of our Catholic mutuals to much longer continue on the present basis, or try another temporary makeshift for the sake of getting new members, who are expected to cover the deficiency of the old organization without any security whatever that their own insurance will be paid. That were simply "obtaining money under false pretenses," something on the plan of the "get-rich-quick" concerns, not worthy of any organization claiming respectability and, least of all becoming to a Catholic society.

It is high time that our reverend clergy take the matter up. Instead of endorsing every Catholic insurance society, managed by well-meaning but ignorant men on utterly unbusinesslike plans or principles, let our priests study the subject, satisfy themselves that reliable life insurance can not be furnished for less than a fixed minimum rate at any given age, and boldly denounce every concern as fraudulent (whether Catholic in name or not) which promises life insurance for less than the actuarial net premiums.

The Philadelphia *Record* of Sept. 15th, editorially comments on the case of a man who celebrated his 100th birthday on the 13th of September, 1903. We skip other points in the article, simply quoting that, on the 7th of February, 1843, he insured his life in a New York "old-line" company, which was then exactly one week old. When the policy holder completed his 96th year, the company not only was still in existence, but the supposed maximum age having been attained, he was relieved from further payments, and though taken on the ordinary life plan, his policy is now paid up in full for over four years. As this is not an advertisement for any insurance company, nothing will be said



here regarding the premiums paid, nor the dividends received, nor the amount involved. But where is the assessment company that ever treated a policy holder of 56 years' standing like this?

The "Presbyterian Ministers' Fund" commenced business in Philadelphia on January 11th, 1759. It is a mutual insurance company for the benefit of Presbyterian clergymen. According to the Pennsylvania Insurance report, this company had, on Dec. 31st, 1903, 4,975 policies in force, representing \$7,112,208.64 of insurance, covered by \$1,570,661.63 admitted (good) assets. In other words, this company holds now about \$220 cash for every \$1,000 of outstanding insurance and during its 144 years of business has paid every valid claim promptly and in full. Needless to say, it is conducted on the old-line plan. Where is the assessment company with a similar record?

Let our reverend clergy take courage. No priest would allow or endorse a society of his parishioners making imitation gold dollars and selling them for 50 cents of their face value. That is called counterfeiting. Yet the same principle applies to the system of Catholic life insurance as at present conducted and too often recommended by the clergy.

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## THE CASE OF THE INTERNATIONAL TYPOGRAPHICAL UNION AND ITS OATH.

The "member's obligation" of the International Typographical Union reads as follows (we copy it from the constitution printed in January, 1903, on the Hollenbeck Press, Indianapolis):

### ARTICLE XII—OBLIGATION.

Section 1. All subordinate unions shall have an article in their constitution which shall read as follows:

Every person admitted as a member of this union shall subscribe to this obligation:

I (give name) hereby solemnly and sincerely swear (or affirm)

That I will not reveal any business or proceedings of any meeting of this or any subordinate union to which I may hereafter be attached, unless by order of the union, except to those whom I know to be members in good standing thereof.

That I will, without equivocation or evasion, and to the best of my ability, abide by the constitution, by-laws and the adopted scale of prices of any union to which I may belong.

That I will at all times support the laws, regulations and decisions of the International Typographical union and will carefully avoid giving aid or succor to its enemies and use all honorable means within my power to procure employment for members of the Typographical union in preference to others.

That my fidelity to the union and my duty to the members thereof shall in no sense be interfered with by any allegiance that



I may now or hereafter owe to any other organization, social, political or religious, secret or otherwise.

That I will belong to no society or combination composed wholly or partly of printers, with the intent or purpose to interfere with the trade regulations or influence or control the legislation of this union.

That I will not wrong a member or see him or her wronged, if in my power to prevent.

To all of which I pledge my most sacred honor.

We also reproduce from article 1, section 1, the "obedience" clause :

#### CONSTITUTION—ARTICLE I—JURISDICTION.

Section 1. This body shall be known as the International Typographical Union of North America. Its jurisdiction shall include all branches of the printing and kindred trades. . . . and its mandates must be obeyed at all times and under all circumstances.

Rev. Dr. Baart has called attention to the words, "I solemnly swear," which show an *oath*, not merely an obligation or promise; also the words "I swear that I will at all times support the decisions of the Union," which implies blind obedience at all times to any decision the Union may see fit to make, thus enslaving antecedently the judgment and manhood of the applicant for membership.

By all rules of logic, law, and the English language, this oath places fidelity to the Typographical Union before allegiance to Church or State. The words, "shall in no sense be interfered with," are a positive prohibition. The words "no sense" are stronger than "no way," because they include not only external interference but also internal acts of the mind or interpretation. The words, "any allegiance to any other organization," are universal terms, which admit no exception. The words, "social, political or religious," take in all possible organizations, and this is confirmed by the words "secret or otherwise."

Reading the clauses together, we have the following sense: "I swear that I will at all times support the decision of the Typographical Union, even if it should be against the allegiance I owe to the United States government or to the Church;" neither the Church nor the State exacts such blind obedience to some future decision; and the Church decries such an oath because it enslaves manhood as well as places fidelity to a labor union above allegiance to Church and State.

Members of the Union have given various contradictory explanations of the oath, some alleging mental reservation, others that the words do not mean what they say, which contradiction proves that the Union has put no official interpretation on the words, different from their obvious sense. It must be remembered also, that this oath is taken indirectly against all who are not members



of the Union. Therefore the public, the Church and the State have at least an equal right to interpret the Typographical oath as the members themselves, and the public is in no way obliged to accept an alleged mental reservation or any other explanation against the obvious sense of the words of the oath. Universals, as used in the oath, leave no room for interpretation. The only remedy is to change the wording.

It appears that many took the offensive oath thoughtlessly ; and therefore if they sincerely state such to be the case and promise not keep the objectionable features of the oath, Dr. Baart thinks they should not be refused sacramental absolution.

It may not be amiss to remark, in this connection, that much that was printed in the daily papers as coming from bishops on this subject, was mere fiction. We are enabled to give a few *authentic* opinions :

Archbishop Glennon: "I think Dr. Baart's views" (as expressed above) "are sound and prudent. There is no doubt that if they are given a little time, the Union leaders will modify the oath."

Bishop Scannell: "I trust that little tempest about the printers' oath will do good. I have no doubt they will change the form of the obligation."

Bishop O'Donaghue: "I think drawing attention to this oath will eventually cause the objectionable parts to be eliminated."

We know that several other archbishops and bishops share these views and approve of this agitation, and trust that President Lynch of the Typographical Union will allow himself to be convinced that the objections against the oath are well founded. So far, we regret to note, he has not brought himself to look at this important question from the right point of view, for he is reported in the daily newspapers (v. *St. Louis Chronicle*, Sept. 28th) to have written the subjoined statement for the next issue of the official *Typographical Journal*:

"Nothing could be wider of the mark than that the obligation taken by the printers is opposed to Church and State. We do (not) maintain that we shall be allowed to transact our trade union business without interference from politics or religion, fraternity or combination. There is no doubt the good common sense of the members will permit the newspaper sensation to die of inanition."

It becomes the task and duty of the Catholic members of the Typographical Union to convince Mr. Lynch that the oath is objectionable, and that it will be in the interest of the Union and of the cause of organized labor in general to modify it in conformity with the criticism of Fathers Baart and Schinner.

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\*) This "*not*" seems to be a misprint.



## THE POLISH PETITION TO THE HOLY SEE.

[The newspapers have spread so many wild and fanciful interpretations of the memorial recently submitted to the Holy See by Rev. W. Kruszka and Mr. Rowland B. Mahany in the name of the Polish Catholics of the United States, that we gladly comply with the request to publish the full text of the document, in the original Latin, in order to enable all who are interested in this matter and desire to have first-hand information, to form their own judgment.

The memorial is entitled: "Supplices Preces Suae Sanctitati Leoni Papae XIII. ad Episcopos Polonos in Rebuspublicis Foederatis Americae Septentrionalis pro Gente Polona Obtinendos," and comprises, with its appendices, fifty pages.

We reserve our criticisms for a later number of THE REVIEW.]

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Fidelis sermo: Si quis episcopatum desiderat bonum opus desiderat.—(I. Tim. 3, 1).

Beatissime Pater !

Clerus populusque Polonus ex Rebuspublicis Foederatis Americae Septentrionalis, in Congressu Catholico habito in civitate Buffalo, Republica Neo-Eboracensi, diebus 24, 25, et 26 septembris A. D. 1901, selegit nos et misit Romam, ut hic, ante pedes Sanctitatis Tuae provoluti, nomine omnium qui ibi colonias constituerunt Polonorum, quorum numerus nunc fere vices centena millia attingit, summam, qua dignuses, praestemus Tibi, Vicario Christi, reverentiam, fidelem animum, servitutem. "Coelum, non animum mutat, qui trans mare currit"—fert proverbium. Nos quoque Poloni, ex Europa in Americam emigrati, coelum tantummodo et regionem, sed non religionem et animum Catholicum mutavimus. Ut enim patres nostri in vetere Polonia, ita et nos in nova Polonia Americana fideles Matris Ecclesiae filii perpetuo permanere volumus; atque hoc plurimi aestimamus, quod filii Tui, Beatissime Pater, nominamur et sumus.

Verum, ut filii in necessitatibus et indigentis suis ad patrem matremve confugiunt—ad quem enim irent?—ita et nos filii Tui ex longinqua America venimus ad Te, Beatissime Pater, ut cum pietate et fiducia ac sinceritate supplices Tibi demus preces et invocemus auxilium Tuum in necessitatibus, quas experimur.

*Deficiente Episcopo Polono,  
oves Polonae in America disperguntur.*

Necessitas vero, quae nos Polonos ex America at Te recurrere coëgit, est necessitas servandi fidei integritatem populi Poloni Americam inhabitantis, cum animadvertamus fidem veram posse perire, quin etiam formale jam schisma exortum esse inter nos—trates in America. Convocavimus, autumno, anno 1901, Con-



gressum omnium sacerdotum et cultiorum laicorum Polonorum in civitate Buffalo, Republica Neo-Eboracensi, ut inquiramus causas exorti schismatis, atque ut, causa detecta, medelam huic summo malo applicemus. Iamvero in illo Congressu, re inter sacerdotes Polonos sedulo perpensa, omnium consensu pervenimus ad hanc conclusionem: causam praecipuam ob quam oves Polonae in America disperguntur atque in dies magis ac magis a recto fidei tramite declinant hanc esse, quia non habent Pastores proprios, i. e. Episcopos Polonos, quorum vocem "sciant," ut dicit S. Joannes (10,4), scilicet intelligant.

*Non saltuatim procedimus.*

*Prima nostra tentamina in America.*

Plus quam decem abhinc annis, nempe ab anno 1891, Episcopatus in America, et ipsa S. C. de Propaganda Fide vehementer orabantur, ut viderent, ne, ex defectu Episcoporum Polonorum, Ecclesia in America detrimentum pateretur. Preces fuisse factas non sine fundamento in re subsequencia mox comprobarunt. Quid enim evenit? Ab anno 1895 circiter 50,000 Polonorum a fide Catholica defecerunt sectamque sic dictorum "Independentium" constituerunt. Hinc non est mirandum, quod nostra recens "Commissio Executiva" Congressus II. Poloni Romano-Catholici, praeterito anno, novum supplicem libellum miserit ad Episcopatum Americanum. Supplex libellus his verbis conscriptus erat:

"Officium Commissionis Executivae Congressus Poloni  
Rom.-Catholici.

"Rev. C. Sztuczko, Secretarius, 540 Noble St., Chicago, Ill.

"Ad Excellentissimos ac Reverendissimos Archiepiscopos Ecclesiae Romano-Catholicae in Statibus Foederatis Americae, congregatos in civitate Washington, Districtus Columbiae, 21 Nov. 1901.

"Reverendissimi Archiepiscopi:

"Nomine cleri populiue Poloni Romano-Catholici, in Congressu Buffalensi, Statu Neo-Eboracensi, congregati diebus 24, 25 et 26 Septembris 1901, nos infrascripti ex Commissione Executiva humillime proponimus Excellentiis Vestris quae sequuntur:

"Omnium fidelium Ecclesiae filiorum Vestrae Archiepiscopali curae commissorum nos Poloni sumus desolatissimi atque infelicissimi. Causae hujus desolationis nostrae sunt permultae et permagnae, sed dolore maximo afficit nos illud, quod multi nostratum, seducti a nonnullis indignis ac lapsis sacerdotibus, initium fecerunt schismatis, in directam tendentis rebellionem contra Ecclesiam Romano-Catholicam.

"Haec sic dictorum 'Independentium' secta maximo detrimento



est populo nostro: causat innumeras lites ac contentiones in paroeciis et coloniis Polonorum: provocat scandalosos strepitus et processus judiciales: magnam corruptionem secum fert in societate atque imo ruinam tum religionis tum morum et oeconomiae post se trahit. Profecto, non est finis malorum, quae rebellis ista Independentium secta inter Polonos producit.

"Sua propria apostasia nequaquam contenti, Independentes isti omni vi ac fraude satagere student, ut etiam alios Polonos Catholicos in America pervertant atque ab Ecclesia vera seducant. In hunc finem, more omnium haereticorum, omnibus utuntur fallaciis et sophismatibus.

"Sophisma, quo iterum iterumque utuntur ad seducendam probam, sed simplicem plebem nostram, praecipuum solet esse illud de Hierarchia Ecclesiastica, quam diversorum abusuum accusant, ut suam rebellionem excusent. Arguendo suam causam, Independentes isti identidem clamitant: Romano-Catholicos Archiepiscopos et Episcopos nullam habere curam miserorum Polonorum; imo, eos exterminari velle Poloniam nationem, eos nec iustitia nec charitate duci in tractandis Polonis, eos non habere spiritum Christi, et hinc neminem iis obedire teneri, etc., etc.

"Has et alias assertiones factis et exemplis comprobare conantur. De facto, huic allegatae injustitiae et tyrannidi Episcoporum Americanorum suum proprium schisma adscribere solent. Imo, nostros bonos ac legitimos sacerdotes denuntiant tanquam contemptibiles traditores nationis Polonae, tanquam ignobiles servos barbarae Hierarchiae Hibernorum, tanquam contemptibiles hypocritas, qui, uti Iudas Christum, parati sunt populum Polonum tradere in manus gentis alienae, etc., etc.

"Unde hoc venit—sic quaerunt ex nobis—quod vos boni Romano-Catholici Poloni, licet numerus vester excedit decies centena millia animarum, nihilo tamen minus nullam in Hierarchia Ecclesiastica repraesentationem habetis? Unde hoc est, quod vos ne unum quidem Episcopum habetis, qui repraesentet in Ecclesia nationem vestram? Unde hoc est quod Spiritus Sanctus nunquam descendere dignetur in vestros probos et plenos zelo animarum sacerdotes? Unde hoc? Inde, quia Hiberni et Germani Episcopi contrarii sunt vobis, flocci vos faciunt, considerando Polonos ineptos ad fungenda munera Episcoporum.'

"Nostri ex altera parte, tam clerici quam laici cultiores, istas falsas et malitiosas assertiones Independentium omni modo explodere conantur curantque persuadere populo nostro: Archiepiscopos et Episcopos tractare nostram Nationem paterna cum bonitate zeloque apostolico; eos nostrarum animarum curam habere eandem ac aliarum magis prominentium nationum. At, quoscumque conatus faciunt nostri boni sacerdotes ad repellendas



contumelias Independentium, ingenue fateri debemus, conatus illos non coronari successu. Persaepe enim conatus illi frustrantur mutua nostra diffidentia, invidia, temeritate, dissensione ac pusillanimitate. Non sumus unanimes in hac defensione sanctae fidei nostrae.

“Negari non potest remedia aliqua extraordinaria adhiberi debere eo fine, ut perniciosa Independentium potentia impediatur: salus millium animarum sane hoc requirit, nam callidae Independentium machinationes magnam jam animarum ruinam effecerunt inter Polonos Catholicos. Quinquaginta millia animarum a Catholica fide jam defecisse dicuntur.

“Nos, ex Congressu Buffalensi, serio proponimus, quoad possumus, obviam ire istis Independentium machinationibus, videlicet ostendendo sollicitudinem Ecclesiae in animarum salute procuranda; explicando quanti momenti sint scholae parochiales, formando societates et foederationes ut hoc modo, coniunctis viribus, pericula schismatis citius et facilius removeantur. Sed etiam hi conatus nostri profecto insufficientes sunt, nisi ab ipsa Hierarchia Ecclesiastica in Statibus Foederatis efficaciter sustineantur.

“Etenim schismatici, arguendo suam causam, populari utuntur argumento, directe ad captum populi loquendo, habent nimirum sic dictos Polonos Episcopos, dum contra, Polonos Romano-Catholicos sacerdotes vocant traditores nationis Polonae, qui alienis, ut ajunt, i. e. Hibernis et Germanis subjiuntur Episcopis. Quocirca nos, re mature considerata, devenimus ad hanc logicam conclusionem, quod, si eos efficaciter aggredi volumus, debemus contendere hoc populare eorum argumentum. Argumentum istud esse populare valde et ad captum populi facile, sane clarum ac perspicuum est omnibus, qui norunt naturam populi nostri.

“Absit a nobis, ut nationalem Episcopum pro omnibus Polonis in hac regione requiramus, sed tamen dantur Sedes Episcopales, in quibus lingua polona magno cum emolumento adhiberi possit ab Episcopis.

“Imo, nominatio Episcoporum Auxiliarium lingua polona loquentium esset valde utilis et salutaris. Emolumenta ex tali nominatione essent innumera et magna.

“Persuasum nobis est, tales Episcopos Auxiliares in hac nostra regione, ubicumque Poloni ampliores constituent colonias, patruros esse miracula in restringenda schismatis diluvie. Tales enim Auxiliares, Polona lingua loquentes, certiore reddent Hierarchiam Ecclesiasticam de indigentis et conditionibus populi Poloni. Tales elevabunt conditionem tam cleri quam populi; introducent unanimitem et uniformitem, ubi antea differentiae et discordiae dominabantur: uno verbo, tales Auxiliares essent



profecto vinculum connectens Polonos firmiter cum sancta Matre nostra Ecclesia.

"Argumentum istud de utilitate talium Auxiliarium sane magis adhuc amplificari posset, nisi persuasum nobis esset, Excellentias Vestras, salutem animarum sollicite quaerentes, iam satis intellexisse miserandam conditionem nostram, ideoque paratos esse succurrere nobis in calamitate nostra, eo modo qui Vestris Excellentissimis congruus esse videatur.

"Sane, moerore agonizantium afficimur, cum cernimus deficientem a fide gentem illam, quae, saeculis anteactis, meruit appellari 'antemurale christianitatis.' Faxit Deus ut, quemadmodum in praeterito, ita et in futuro tempore confirmetur illud, quod Pius Papa IX., piae memoriae, tam significanter dixerat: 'Polonia semper fidelis.'

"Sperantes Vestras Excellentias hanc nostram communicationem respecturas esse uti novum specimen charitatis Polonorum erga Ecclesiam Catholicam, remanemus,

"Vestrarum Excellentiarum

"obsequiosissimi ac devotissimi servi in Christo

Rev. Casimirus Truszynski, Praesidens

Stephanus Czaplinski, Vice-Praesidens

Rev. Casimirus Sztuczko, Secr. I.

Leo Szopinski, Secretarius II.

Stanislaus Lipowicz, Thesaur.

"Datum in Chicago, Statu Illinois, 10 Nov. 1901."

Ad hanc epistolam Excellentissimi Archiepiscopi responderunt per suum Secretarium, Archiepiscopum Keane, quae sequuntur:

"Dubuque, 16 Dec. 1901.

"Reverendo C. Sztuczko, Congnis S. Crucis.

"Secretario Executivae Commissionis Poloni Catholici Congressus.

"Dilecte Rev. Pater,

"Memoriale Executivae Commissionis Poloni Catholici Congressus debito modo considerabatur in recenti annuo consessu Archiepiscoporum. Gravitas causae in hoc Memoriali tractatae omnino agnoscebatur, necnon sapientia suggestionum quae propositae sunt. Sed cum Archiepiscopi nullam habeant auctoritatem in seligendis Episcopis Assistantibus—res quae exclusive pertinet ad respectivam Dioecesim vel Provinciam—non erat in eorum potestate agere quidquam in hac re.

Tuus in Christo

† John J. Keane,

Abp. of Dubuque, Sec."

[To be continued.]



## SCHOOLS FOR JOURNALISTS.\*)

The foundation of a school of journalism, which Columbia University has accepted, marks the most ambitious attempt yet seen to give the profession full academic standing. We have had "courses" in journalism and several so-called "schools"; but nothing before which aimed so proudly at making the editor's one of the learned professions. Looking back to the pit whence it was dugged, journalism might well exalt its inky front. From the day when, as Sir Leslie Stephen tells us, it could be said of a literary man that he "sunk so low as to be the editor of a newspaper," to the age of a school for journalistic aspirants, intended to rank with those for medicine, law, or theology, is a long road. The Fourth Estate seems, indeed, to have arrived.

We would be the last to decry any plan to regularize and dignify newspaper work—least of all to make it more intelligent and conscientious. The old Bohemian tradition persists, greatly to the disadvantage of journalism. There really never was any truth in it. Jules Janin, years ago, writing to Madame de Girardin, apropos of her "École des Journalistes," ridiculed the notion that "good leading articles ever were or ever could be produced over punch and broiled bones, amidst intoxication and revelry." But the stupid idea still prevails; and, as we say, every serious effort to make journalism more steady and self-respecting—a calling, that is to be taken up deliberately as a life-work—ought to be hailed by those who are jealous for its reputation. At the same time, however, we can not fail to be impressed by some of the glaring difficulties of the plan. Doubtless they are inherent in any plan.

First of all, the attempt to mark off a distinct journalistic discipline in a university seems to us bound to fail, in the nature of the case. To see this we have only to glance at the tentative curriculum. It embraces work almost completely covered already by existing faculties. Courses in history, economics, languages, ethics, government, finance, diplomacy, statistics, etc.—all good and many indispensable for the journalist, no doubt, but all provided without the need of a separate school. President Eliot frankly states as much when he writes that if a foundation in journalism were offered to Harvard, the money could best be used in strengthening courses "already given at the University every year." The same must be largely true at Columbia. Special journalistic studies can not be set off in a sharply marked school. They overlap the courses of general education at a thousand

\*] These comments of an experienced secular journalist on the much-discussed Pulitzer plan are eminently worthy of being reproduced in THE REVIEW. They are taken from the editorial columns of the N. Y. Evening Post of August 17th.



points. The analogy of the other professions breaks down the moment you try to draft a special academic training for the journalist. And, of course, the law of parsimony will prevent, in the long run, the duplication of work, in the name of journalism, already done elsewhere under the name of history, economics, jurisprudence, etc. There is, of course, a certain amount of journalistic technique to be mastered, but it is not great in comparison with other professions, and it may be gravely doubted if it can be successfully taught outside of a newspaper office itself. This doubt will not be lessened when one reflects that each office has, to a considerable extent, its own technique.

As we look at the matter, journalism suffers not so much from the lack of a preparatory "school," in the formal sense, as from other causes. One of these is the practice of regarding newspaper work merely as a stepping-stone to something else. As J. M. Barrie phrased it: "Journalism is the profession which confers distinction upon men—by their leaving it." But it is good for no profession to have this sort of fugitive reputation. The long hopes and the full breaths can not be taken by a man who works under the conditions described in the verses which James Smith wrote in imitation of Crabbe, and read to Moore :

"Hard is his lot who edits, thankless job!  
A Sunday journal for the factious mob.  
With bitter paragraph and caustic jest  
He gives to turbulence the day of rest;  
Condemned this week, rash rancor to instil,  
Or thrown aside the next for one who will."

In this unstable nature of journalistic practice lies one of its greatest defects. If a man will not stick to his work, he can not learn it. What school of journalism could equal the instruction which Horace Greeley gave Henry J. Raymond, caught fresh from college? Yet if the future editor of the *Times* had simply "drifted" into journalism after the happy-go-lucky method of too many now-a-days, he would never have endured the iron discipline he underwent at Greeley's hands, and would have drifted out again. Tenacity of purpose and strength of character are, as Mr. Schurz remarks with great authority, the crying needs of American journalism. But here again we are driven to ask, can a school of journalism supply them? We fear not, any more than Mr. Andrew D. White's school of statesmanship could furnish public men who would, simply because they were specially trained, spurn the wrong and expose the corrupter. The sources of character lie deeper than "schools"; and the men who are to lift up journalism must first have the native stuff. A school of journalism may turn out men who will only look out upon every event in life with the cynical remark of Freytag's editor—"ma-



terial for one more article"—or who, when tested, may but give fresh point to Cobbett's bitter saying: "How can you have a free press under a government which has forty millions a year to spend!" But the editors who are to reclaim and dignify American journalism, and save it from the noisy and ignorant and immoral methods which make the newspaper too often a thing of terror, will, we fear, have to find the hiding of their power in some other scene than a school of journalism. And we are bound to add that no great moral uplift can derive from a source which has done so much, in the past twenty years, to degrade American journalism—even if the gift be now made by way of expiation.



### BOOK REVIEWS.

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*Readings of the Gospels for Sundays and Holy Days.* By M. S. Dalton, Author of 'Meditations on the Psalms of the Little Office,' 'Meditations on Psalms Penitential.' With Preface by the Right Rev. the Lord Bishop of Southwark.  $5\frac{1}{4} \times 7\frac{1}{2}$  in. 328 pp. London: Sands & Co. St. Louis: B. Herder. 1903. Price, net \$1.

The object of this volume is to supply those who have little time, and "many others who have but slight inclination to listen to sermon or instruction," with a means whereby they may share to some extent in the benefits flowing from the words of Eternal life which the Church conveys to her faithful children Sunday after Sunday throughout the year. The "Readings" contain the Gospel for each Sunday and holyday, with a few pages of practical instruction.



*Chips of Wisdom From the Rock of Peter.* By Rev. James M. Hayes, S. J. Published under the Auspices of the St. Anthony Truth Guild of the American League of the Cross. J. J. Collins' Sons, 210 Blue Island Ave., Chicago. 1900. Flexible cloth cover, 12mo, 168 pp. 25 cents, post free.

This is an indexed collection of brief papal utterances of Leo XIII., bearing on modern social questions, with an introduction consisting of selections from the writings of Cardinal Manning, Rev. W. Poland, S. J., and Rev. E. A. Higgins, S. J., and an appendix containing extracts from the memorable pastorals issued in 1860 and 1877 by Leo XIII. as Bishop of Perugia: the whole a mine of information on a variety of timely and practical subjects.



## MINOR TOPICS.

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**Fiddle-Shaped Chasubles and Tawdry Altars.**—The *Tablet* has a brief and readable article by Rev. George Angus, (reprinted from *The Guardian*,) on "ritual," which emphasizes the fact that many misunderstood usages among us here and in England are not Roman at all, but merely tolerated. His conclusion is worth repeating: "Canon MacColl dislikes (as I do) the fiddle-shaped chasuble. But this is certainly not Roman. It is French. Canon MacColl finds fault with his Ritualistic friends because they, or some of them, imitate the practice of slightly raising the hem of the chasuble at certain times in Mass. With us this is done (though not universally) at the elevation of the host and chalice, the reason being to prevent the vestment dragging upon the priest's arms. Certainly, this is more necessary where Gothic vestments are used, and so, perhaps, advanced High Anglicans have more reason to continue the 'survival' than have those who use the more comfortable and convenient Roman-shaped vestment. But it is hardly a thing to quarrel about.

Another thing to bear in mind is, that there are many things done in Rome (i. e., in the Diocese of Rome) which are not done everywhere, or perhaps anywhere, else. And there are many things done elsewhere which would not be permitted in the Diocese of Rome for a single moment. Take bell-ringing at Mass. In France, Spain, Scotland, England, there is more bell-ringing than in Rome. In Rome, the Mass bell rings at the Sanctus and the Consecration only. Take the use of flowers on altars. In the Roman basilicas they are never seen, at least on the high altar. The only ornaments are the cross and the six candlesticks. I happened to be, twice in my life, in the beautiful conventual church of St. John at Malta—once at Christmas time, once during Lent. The high altar had no ornaments save the cross and the candles. I possess several sketches and photographs of that church. No flowers are to be seen anywhere, not even at the solemn Te Deum on the accession of Edward VII.

I mention these, perhaps trivial, details, because it seems to me to be a pity, when praying for reunion, to vex ourselves and other Christians, about things which are not of very much importance, which, at most, are side issues, and which have really nothing to do with the questions which divide (to use Döllinger's phrase) the Church and the churches. I think, also, that it is a mistake to denounce practices, or customs, as Roman, which may be French, or Spanish, or German, or Neapolitan, or anything else, but in reality are not Roman at all, although the Christians who like them, and use them, are in full communion with the Apostolic See."

**Economical Polygamy.**—The Shah has recently reduced his harem from 1100 "wives" to sixty. As it is virtually a law in Persia to follow the example of the ruler in such matters, the wealthy men who have carried on a sharp rivalry in making collections of "wives," are adding to the number of "grass widows" on a falling market.

The Philadelphia *Record* (Sept. 19th) observes in this connection:

"It is conceivable that the Shah may have learned something of what are said to be American methods. In a series of magazine articles on divorce in this country a Connecticut clergyman charged that the practice of polygamy is not uncommon here, the wives being held successively instead of simultaneously. He reported an appalling number of cases in which divorced persons had married again at once, and several in which the person had been divorced and again married more than twice. This is what he called economical polygamy, and it may have been the cheap feature of divorcing a wife to save money which appealed to the Shah. Through frequent divorce the Shah may uphold the institution of polygamy and have a variety of wives without increasing the size and cost of his harem. However, what is tolerated here may seem reprehensible and mean on the part of the Shah of Persia."

2

Immediately after the news was cabled to this country that Msgr. Joseph Wilpert had been appointed Papal Secretary of State, the writer said in the daily *Amerika*, that the report was highly improbable for the simple reason (among others) that the Secretary of State is always chosen from among the Cardinals.

It has since turned out that some one did make a ridiculous blunder. Msgr. Wilpert has, in acknowledgment of his valuable services to Christian archæology, been made a Protonotary Apostolic, as we had at once surmised in our note in the *Amerika*.

Can such errors of the secular press be pardoned? Possibly they can. But what shall we say when they creep into Catholic weeklies? The Chicago *New World*, for instance, said in its edition of September 26th, at the top of its first editorial page:

"Monsignor Wilpert, the famous archæologist and author of 'Roma Sotterranea,' (?) has, according to cable, just been chosen Papal Secretary of State. Notwithstanding the long delay the the choice at least has fallen upon a remarkably capable man."

One moment's sober reflection would have prevented the editor of the *New World* from getting caught in this ludicrous yarn.

2

In our No. 34, in the goodness of our editorial heart, we advised the new managers of the reorganized *Catholic Advance* of Wichita, Kansas, how, in our humble opinion, (which is not exactly that of a tyro in journalistic matters) they could improve their struggling little sheet and make it a shining success. This is the acknowledgment we got (*Catholic Advance*, No. 24):

"Our attention has been called to the advice offered the organizers of this paper by THE REVIEW, founded, edited and published by Arthur Preuss. We don't know Mr. Preuss, and do not ask his advice, but he gives ample evidence in his little excuse of a paper of an uncontrollable determination to intrude himself into other people's business."

We have no alternative but to compose our soul in resignation and to await sorrowfully the inevitable collapse of an undertaking which deserves to succeed for this one reason, if for no other,



that the State of Kansas ought to have, and can afford to support, a good Catholic weekly newspaper.

Dr. Albert Moll of Berlin has undertaken, in the *Deutsche Medicinische Wochenschrift*, to expose the famous Italian spiritistic medium, Eusapia Palladino, who has convinced Dr. Lombroso and a number of other Italian professors that she is the possessor of a mysterious psychic power. According to Dr. Moll, the Palladino humbug has become almost an epidemic not only among the Italian nobility, but among the savants. These savants, headed by Lombroso, claim that their scientific training enables them to judge such phenomena as experts. Dr. Moll retorts that it is not a question of scientific observation, but of legerdemain, in which they are not experts. She dupes them, like other victims, by cleverly distracting their attention.

Among the converts at a recent mission to non-Catholics, according to the *Catholic Columbian* (No. 37), was a Mormon missionary and former "bishop," who had been baptized by Father Hendrickx in the Salt Lake Cathedral. Bishop Scanlan and Father Hendrickx indulged in the following bit of humor after the baptism: Says Bishop Scanlan: "Father Hendrickx, I protest against your coming into my Diocese and assuming higher authority than my own, for I find you actually unmaking bishops." To which Father Hendrickx replied: "Seeing that there are some eighty bogus bishops in Salt Lake and only one genuine one, I should think you would be glad to have me come down occasionally and unmake a few."

When Archbishop Ryan of Philadelphia was a young priest, stationed in St. Louis, Archbishop Kenrick lived in a very unpretentious house, scarcely in keeping with his position in the Church. One day when Father Ryan was passing the house of the Archbishop, accompanied by a Chicago priest, who was visiting the Mound City, he pointed out the house as the residence of the Archbishop. The Chicago priest said with surprise: "Why, you should see the splendid residence we have in Chicago for our Bishop!" "Yes," responded Father Ryan, "but you should see the splendid Archbishop we have in St. Louis for our residence."

The subjoined clipping from the *Catholic Columbian* of March 21st, which we had mislaid, is too good to go into the waste-basket: "An Apostolic mission house, to cost \$250,000, is to be erected by the Paulists at the Catholic University, for the training of priests for the non-Catholic missions. A palace in which to rear apostles! Is it not a mistake to accustom young men to luxuries of all the latest modern improvements in a perfectly appointed building and then send them out to the rough life of a homeless missionary?"





